



THE GOODLY WORD

BY SHAYKH AL-ISLAM IBN TAYMIYYAH

Abridged & Translated By:

EZZEDIN IBRAHIM DENYS JOHNSON-DAVIES

الكلم الطيب



DAR EL SHOROUK

THE GOODLY WORD

(al-Kalim at-Tayyib)

BY SHAYKH AL-ISLAM IBN TAYMIYYAH

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Ezzeddin Ibrahim

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Introduction:

O Allah, bless the most noble of Your creation, Muhammad, and to Allah be praise, and that is all that need be said, and peace be upon His servants whom He has chosen. I bear witness that there is no god but Allah alone, He having no associate, and I bear witness that Muhammad is His servant and His messenger.

Allah Almighty said: "**O you who believe, guard your duty to Allah, and speak words truthful and He will put to rights your works for you and will forgive your sins.**" (The Chapter of the Clans 33: 70-71)

And the Almighty said: "**Unto Him goodly words ascend, and the pious deed does He exalt.**" (The Chapter of the Creator 35: 10) And the Almighty said: "**Therefore remember Me, and I shall remember you, and give thanks to Me.**" (The Chapter of the Cow 2: 152) And the Almighty said: "**Remember Allah with much remembrance.**" (The Chapter of the Clans 33:41) And the Almighty said: "**And men and women who remember Allah much.**" (The Chapter of the Clans 33: 35)

And the Almighty said: "**Those who remember Allah, standing, sitting and reclining.**" (The Chapter of the Family of 'Imran 3: 190) And the Almighty said: "**when you come up against a group (of fighting men), hold firm and remember Allah much.**" (The Chapter of the Spoils of War 8: 45)

And the Almighty said: "**And when you have completed you devotions, then remember Allah as you remember you fathers or with a more intense remembrance.**" (The Chapter of the Cow 2: 200) And the Almighty said: "**Let not your wealth nor your children distract you from remembrance of Allah.**" (The Chapter of the Hypocrites 63: 9) And the Almighty said: "**Men whom neither commerce nor sale beguiles from remembrance of Allah and the performance of prayer and paying Zakat¹ to the poor.**" (The Chapter of the Light 24: 37)

And the Almighty said: "**Remember your Lord within yourself humbly and with awe, without raising your voice, at morning and evening. And be not you to neglectful.**" (The Chapter of the Heights 7: 205)

Footnote:

1. Often rendered as 'alms tax' or 'poor dew', it is a tax levied on man's wealth and distributed among the poor.

1. The Merit of Remembrance

1) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"Shall I not inform you of the best of your deeds, and the most pure in the eyes of your King, and the loftiest of them in your grades (of merit), (deeds) that are better for you than the spending of gold and silver, and better for you than meeting your enemy and striking their necks and they striking your necks?" They said: Yes indeed, O Messenger of Allah. He said: "The remembrance of Allah."

(Related by at-Tirmidhi and Ibn Majah)

2) The Prophet (may the blessings and peace of Allah be upon him) said:

"The mufarridun¹ (devotees) have surpassed (others)." They said: And who are the mufarridun, O Messenger of Allah? He said: "The men and women who remember Allah much."

(Related by Muslim)

3) Abdullah ibn Busr mentioned that a man said:

O Messenger of Allah, the revealed laws of faith have become too many for me, so tell me of one thing to hold fast to. He said: "Let your tongue continue to be moist with the remembrance of Allah the Almighty."

(Related by at-Tirmidhi)

4) On the authority of the Prophet (may the blessings and peace of Allah be upon him) who said:

"The likeness of him who remembers his Lord to him who does not remember his Lord is as the likeness of the living to the dead."

(Related by al-Bukhari)

Footnote:

1. Those who isolate themselves and devote themselves to the praise of Allah

5) From the Messenger of Allah (may the blessings and peace of Allah be upon him), who said:

"He who sits down without remembering Allah the Almighty has committed an omission which Allah the Almighty will hold against him, and he who lies down without remembering Allah the Almighty has committed an omission which Allah the Almighty will hold against him."

(Related by Abu Dawud)

2. The merit of *tahmid*, *tahlil*, and *tasbih*

6) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"He who says: There is no god but Allah alone, He having no associate, He has dominion, and thanks are due to Him and He is able to do all things - a hundred times a day - will have the reward equivalent to manumitting ten slaves. He will have written for him a hundred good deeds and will have erased for him a hundred bad deeds. He will have sanctuary from the devil for that day of his until he enters upon the evening, and no one will have brought anything better than he has, except for a man who has done more than he."

(Related by al-Bukhari and Muslim)

7) And he said:

"Whoever has said *subhana 'llah wa bi-hamdihi* (How far is Allah from every imperfection! - and praise is due to Him) a hundred times in a day, his sins will be taken from him even if they are as the foam of the sea."

(Related by al-Bukhari and Muslim)

8) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"(There are) two phrase that are light upon the tongue, heavy in the Scales, beloved of the Merciful: *subhana'llah wa bi-hamdihi* (How far is Allah from every imperfection! - and praise is due to Him) and *subhana'llah al-Azim* (How far is Allah the Great from every imperfection!)."

(Related by al-Bukhari and Muslim)

Footnote:

- 1) Tahmid: To say "al-hamdu lillah."
- 2) Tahlil: To say "la ilaha illa'llah."
- 3) Tasbih: To say "subhana'llah."

9) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"For me to say [subhana 'llah](#) (How far is Allah from every imperfection!), [al-hamdulillah](#) (Praise be to Allah), [la ilaha illa'llah](#) (There is no god but Allah), and [Allahu akbar](#) (Allah is greatest) is dearer to me than that over which the sun comes out."

(Related by Muslim)

10) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"The phrases most dear to Allah the Almighty are four, and it matters not to you which of them you begin with: [subhana 'llah](#) (How far is Allah from every imperfection!), [al-hamdulillah](#) (Praise be to Allah), [la ilaha illa'llah](#) (There is no god but Allah), and [Allahu akbar](#) (Allah is greatest)."

(Related by Muslim)

11) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:

"Is any one of you incapable of gaining each day a thousand good deeds?" One of those who were sitting with him asked him: How does one us of gain a thousand good deeds? He said: "He says [subhana'llah](#) (How far is Allah from every imperfection!) a hundred times and there is written for him a thousand good deeds, or there are taken from him a thousand sins."

(Related by Muslim)

12)

On the authority of Juwayriyah, Mother of the Believers¹ (may Allah be pleased with her), that the Prophet (may the blessings and peace of Allah be upon him) went out from her home early in the morning when he had performed the dawn prayer, while she was in her place of prayer. Then he returned after the morning had come, and she was sitting down. He said: "Are you still in state in which I left you?" She said: Yes. Then the Prophet (may the blessings and peace of Allah be upon him) said:

"After (leaving) you I said four phrases three times. Were they to be weighed against what you have said today they would outweigh them: I glorify Allah as many times as the number of His creatures, I glorify Allah as much as it pleases Him, I glorify Allah with a weight like that of His throne, I glorify Allah with (a quantity like that of) the ink (required) for His words."

(Related by Muslim)

Footnote:

1) i.e.: The wife of the Prophet

13) He (may the blessings and peace of Allah be upon him) said to an Arab of the desert:

"Say: I glorify Allah, there is no god but Allah alone, He having no associate, Allah is truly the Greatest and much praise be to Allah, Lord of the Worlds, there is no strength nor power except through Allah, the Mighty, the Wise." He said: "Say: O Allah, forgive me, and have mercy on me, and guide me, and keep me in health, and provide for me."

(Related by Muslim)

14) On the authority of Abu Musa al-Ashari (may Allah be pleased with him), who said that the Prophet (may the blessings and peace of Allah be upon him) said to him:

"Shall I not direct you to one of the treasures of Paradise?" So I said: Yes indeed, O Messenger of Allah. He said: "Say: 'La hawla wa la quwwata illa billah' (There is no strength or power except through Allah)."

(Related by al-Bukhari and Muslim)

3. Remembrance of Allah the Almighty at the two ends of the day

Allah the Almighty has said: "O you who believe, remember Allah with much remembrance, and glorify Him morning and evening." (The Chapter of the Clans 33:41) And the Almighty has said: "And remember your Lord within yourself humbly and with awe, without raising your voice, morning and evenings. And be not you of the neglectful." (The Chapter of the Height 7:205) And the Almighty has said: "And extol the praise of your Lord at fall of night and in the early hours." (The Chapter of the Forgive 40:55) And the Almighty has said: "And extol the praise of your Lord before the rising and before the setting of the sun." (The Chapter of Qaf 50:39) And the Almighty has said: "Repel not those who call upon their Lord at morn and evening, seeking His Countenance." (The Chapter of the Cattle 6:52) And the Almighty has said: "And he signified to them: Glorify you Lord at break of day and fall of night." (The Chapter of Mary 19:11) And the Almighty has said: "And in the night-time also glorify Him, and at the setting of the stars." (The Chapter of the Mountain 52:49) And the Almighty has said: "So glory be to Allah when you enter the night and when you enter the morning." (The Chapter of the Romans 30:17) And the Almighty has said: "Perform prayers at the two ends of the day and in some watches of the night. Verily good deeds annul bad deeds." (The Chapter of Hud 11:114)

15) The Prophet (may the blessings and peace of Allah be upon him) said:

"He who says when he enters upon the morning and when he enters upon the evening subhana 'llah wa bi-hamdihi (How far is Allah from every imperfection! - and praise be to Him) - a hundred times, will not have anyone come on the Day of Resurrection with anything better than he has brought, except for someone who has said as he has said more."

(Related by Muslim)

16)

The Prophet of Allah (may the blessings and peace of Allah be upon him), when he entered upon evening, used to say: "We have come upon the evening and dominion has come to Allah, and praise is to Allah. There is no god but Allah alone, He having no associate. To Him is dominion and to Him is praise and He is able to do all things. O my Lord, I ask you for the

good that is in this night and for the good that is after it, and I take refuge in You from the evil that is in this night and from the evil that is after it. O my Lord, I take refuge in You from laziness and baneful old age. O my Lord, I take refuge in You from torment in the Fire, and from torment in the grave." And when he entered upon the morning he used to say: "We have come upon the morning and dominion has come to Allah."¹

(Related by Muslim)

17)

Abdullah ibn Khubayb said: We went out on a night of rain and great darkness to ask the Prophet (may the blessings and peace of Allah be upon him) to pray for us. We arrived where he was and he said: "Speak." I did not say anything. Then he said: "Speak." I said: O Messenger of Allah, what should I say? He said: "Say: He is Allah the One"² and "the two Muawwidhahs - the two cries for refuge and protection."³ When you enter upon the evening and when you enter upon the morning - three times - and that will suffice you (as protection) from everything."

(Related by Abu Dawud, an-Nasai and at-Tirmidhi)

18) The Prophet (may the blessings and peace of Allah be upon him) used to teach each companions, saying:

"If one of you comes upon the morning, then let him say: O Allah, by You we have entered upon the morning and by You we have entered upon the evening, and by You we live, and by You we die, and to You is the Resurrection. And if he comes upon the evening, let him say: O Allah, by You we have entered upon the evening, and by You we have entered upon the morning, and by You we live, and by You we die, and to You is the final destiny."

(Related by at-Tirmidhi)

Footnote:

1. The rest of the prayer continues as above but with the relevant changes.
2. i.e., the Chapter of Unity (112).
3. i.e., the Chapter of Daybreak (113) and the Chapter of Mankind (114).

19)

On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "The master prayer for forgiveness is: O Allah, You are my Lord, there is no god but You. You Have created me and I am Your servant, and I am (keeping) my covenant to You and my promise to You as much as I am able. I take my refuge in You from the evil that I have done, I acknowledge my wrongdoing, so forgive me, for there is no one who forgives sins other than You. He who says that, when he enters upon the evening and then dies that night, enters heaven; and he who says it when he enters upon the morning and dies that day, enters heaven."

(Related by Bukhari)

20)

Abu Bakr as-Siddiq (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Say, if you have entered upon the morning or have entered upon the evening: O Allah, knower of the invisible and the visible, Creator of the heavens and the earth, Lord of everything and its king, I bear witness that there is no god but You. I take refuge in You from the evil of myself, and from the evil of the devil and his idolatry."¹ And in one versions (it says): "And I take refuge in You so that I may not commit against myself some evil, or bring it down upon a Muslim. Say it when you enter upon the morning, and when you enter upon the evening, and when you have taken to your place of sleep."

(Related by at-Tirmidhi)

21)

The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "There is no servant (of Allah) who says on the morning of each day, and on the evening of each night: In the name of Allah, with whose name nothing in earth or in the sky brings harm, and He is the all-hearing, the all-knowing - three times - to whom any harm will come."

(Related by at-Tirmidhi)

Footnote:

1. i.e. his tempting mankind with idolatry.

22)

The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who has said when he enters upon the evening: I am content with Allah as a Lord, with Islam as a religion and with Muhammad (may the blessings and peace of Allah be upon him) as a prophet, it is incumbent upon Allah that He should cause him to be content."

(Related by at-Tirmidhi)

23)

The Prophet (may the blessings and peace of Allah be upon him) did not fail to say these prayers when entering upon the evening or entering upon the morning:

"O Allah, I ask of You well being in this world and in the Hereafter. I ask of You forgiveness and well-being in my religion and in my worldly needs, and in my family and in my wealth. O Allah, guard me from in front and guard me from behind, and from my right side and from my left, and from above me, and I take refuge in Your sublimity lest I be taken unawares from below me."

(Related by Abu Dawud, an-Nasai and Ibn Majah)

4. What is to be said on going to sleep

24)

The Messenger of Allah (may the blessings and peace of Allah be upon him), when he wanted to sleep, would say: "In Your name, O Allah, I die and I live." And when he awoke from his sleep he would say: "Thanks be to Allah who has brought us to life after having caused us to die, and to Him is the Resurrection."

(Related by al-Bukhari and Muslim)

25)

The Prophet (may the blessings and peace of Allah be upon him), on repairing to his bed each night, used to bring the palms of his hand together and blow on them. Then he would recite into them: "Say: He is Allah the One ... and Say: I seek refuge in the Lord of the Daybreak ... and Say: I seek refuge in the Lord of Mankind ..."¹ He would then wipe as much as he could of his body with them,² starting with his head and face and (so down) the front of his body. He would do this three times.

(Related by al-Bukhari and Muslim)

26)

On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "When you have repaired to your bed, then recite the Verse of the Throne³ - Allah, there is no god but he, the Ever-living, the Sustainer, the Self-sustainer ... until you complete it, and it will continue to be from Allah a protection for you and no devil will approach you until you enter upon the morning."

(Related by al-Bukhari)

Footnote:

1. i.e. the recitation of the whole of the Chapter of the Unity (112), of the Daybreak (113), of Mankind (114).
2. i.e., with the palms of his hands.
3. The Verse of the Throne 2:255 reads: "**Allah, there is no god but He, the Ever-living, the Sustainer, the Self-Sustainer. Neither drowsiness nor sleep comes to Him. To Him belongs all that is in the heavens and all that is on the earth. Who is he who shall intercede with Him save by His permission? He knows what**

lies before them and what behind them and they comprehend none of His Knowledge except that which He wishes. His throne encompasses the heavens and the earth, and He is not wearied by guarding them. He is the all-high, the all-exalted."

27)

On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "He who recites the two verse from the end of the Chapter of the Cow¹ at night will find them sufficient for him."

(Related by al-Bukhari and Muslim)

28)

The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If one of you goes to his place of sleep, let him say: In Your name, O Lord, have I laid myself down on my side and by You shall I raise myself up. If you take hold of my soul, then have mercy on it; and if You let it go, then guard it with which You guard Your pious servants. And if one of you wakes, then let say: Thanks be to Allah who has protected me in my body and returned to me my soul and permitted me to remember Him."

(Related by at-Tirmidhi)

Footnote:

1. The Chapter of the Cow 2:285-286 reads:

285 - **The Messengers believe in that which has been revealed to him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - we make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying.**

286 - **Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! condemn us not if we forget or miss the mark! Our Lord! Lay not on us such a burden as You laid on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us, and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.**

29) He (may the blessings and peace of Allah be upon him) said to Ali and Fatimah: "If you have repaired to your bed, then say *subhana'llah* (how far is Allah from any imperfection!) - thirty-three times - and *al-hamdu lillah* (praise be to Allah) - thirty three times - and *Allahu akbar* (Allah is greatest) - thirty-four times."

(Related by al-Bukhari and Muslim)

30) The Prophet (may the blessings and peace of Allah be upon him), when wanting to go to sleep, would place his right hand under his cheek and then say: "O Allah protect me from Your punishment on the day You resurrect Your servants" - three times.

(Related by Abu Dawud and at-Tirmidhi)

31) The Prophet (may the blessings and peace of Allah be upon him), on repairing to his bed, used to say: "Thanks be to Allah who has given us to eat and to drink and who has met all out requirements and who has sheltered us. And how many are there who have no one to provide for them and give them shelter!"

(Related by Muslim)

32) He (may the blessings and peace of Allah be upon him) ordered a man on going to his place of sleep to say: "O Allah, You have created my soul, and You will take it to Yourself. You possess its death and its life. If You make it live, then guard it; and if You make it die, then forgive it. O Allah I ask of You well-being."

(Related by Muslim)

33) He (may the blessings and peace of Allah be upon him) used to say when he had repaired to his bed: "O Allah, Lord of the heavens and Lord of the earth, and Lord of the Great Throne, O our Lord and Lord of everything, the Cleaver of the dry grain and of the date-stone, and He who has sent down the Torah, the Gospel, and the Quran,¹ I take refuge in You from the evil of anyone capable of evil. It is You who are in control of him.² O Allah, You are the First, there being nothing before You, and You are the Last, there being nothing after You. And You are the Outward, there being nothing above You, and You are the Inward, there being nothing below You. Discharge debts for us and free us from poverty."

(Related by Muslim)

Footnote:

1. The Arabic word here used is "Furqan" which literally means "that which distinguishes right from wrong." It is one of the terms used for the Quran.
2. Lit. have him by the forelock.

34) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If you have come to bed, make your ablutions for prayer then lie down on your right side and say: O Allah, I have delivered myself to You, and have directed my face to You, and have entrusted myself to You, and have supported myself against You in both desire and awe of You. There is no refuge and no haven from You except to You. I believe in Your book which You have revealed and in Your Prophet whom You have sent. - if you die that very night, you will have died in professing the natural and true faith - and make them the last words you say."

(Related by al-Bukhari and Muslim)

5. What is to be said by the person awakening from sleep at night

35) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "He who wakes up at night and says: There is no god but Allah alone, He having no associate, to Him is dominion, and to Him is praise, and He is able to do everything. Praise be to Allah and How far is He from every imperfection! There is no god but Allah and Allah is greatest. There is no strength or power save through Allah the Supreme, the Mighty. If after this he says: Allah, forgive me, or he asks (for something), it will be granted him. And if he has made his ablutions and has performed his prayer, his prayer will be accepted."

(Related by al-Bukhari)

36) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "No one betakes himself to his bed clean and pure¹ and remembers Allah Almighty until sleep comes upon him, and he does not wake up for an instant in the night and asks Allah for something of the good of this world and the Hereafter without Allah granting him it."

(Related by at-Tirmidhi)

37) On the authority of the Prophet (may the blessings and peace of Allah be upon him) who said: "When one of you wakes up, let him say: Thanks be to Allah who has returned to me my soul and has protected me in my body and has permitted me to remember Him."

(Related by Ibn as-Sunni)

38) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to teach them² words (to be used) against fright: "I take refuge in the consummate word of Allah from His anger and from the evil of His servants, and His anger and from the temptations whispered by devils and from their presence."³

Footnote:

1. i.e. in a state of ablution
2. i.e. His Companions
3. See the Chapter of the Believers 23: 97-98

6. What one should do on seeing something in a dream

39) Abu Salamah ibn Abdurrahman said: I Heard Abu Qatadah ibn Ribisay say: I heard the Messenger of Allah say: "(Good) dreams are from Allah and (bad) dreams are from the devil. If one of you has seen (in a dream) something he dislikes, let him blow to his left three times when he awakes, and let him seek the protection of Allah from its evil, and it will bring him no harm, Allah willing."

Abu Salamah said: I used to have dreams (and regard them as) heavier upon me than a mountain, but when I heard this Hadith I paid them no attention. And in (another) version he said: I used to have dreams that would disquiet me until I heard Abu Qatadah say: I used to have dreams which would make me ill until I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say: "Good dreams are from Allah, so if one of you sees something (in a dream) that he likes, let him not talk of it other than to those he likes; and if he sees something (in a dream) that he dislikes, let him not talk of it at all."

(Related by al-Bukhari and Muslim)

40) And in a version on the authority of Jabir, the Messenger of Allah (may the blessings and peace of Allah be upon him) added: "And let him change over from the side on which he was."

(Related by Muslim)

7. The merit of acts of devotion at night

Allah the Almighty has said: "O you wrapped in your raiment, keep vigil the night long, save a little - a half thereof, or abate a little thereof or add (a little) thereto - and recite the Quran (in slow measured tones), for we shall charge you with a word of weight. Verily the vigil of the night is (a time) when impression is more keen and speech more certain." (The Chapter of the Wrapped-up 73:1-5) And the Almighty has said: "And keep awake some part of the night for additional devotions, so that your Lord may raise you to a glorious state." (The Chapter of the Children of Israel 17:79) And the Almighty has said: "And prostrate yourself to Him (a portion of) the night, and glorify Him throughout the lifelong night." (The Chapter of Time 76:26)

41) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "Our Lord descends each night to the lowest sky when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of me that I may give it him? Who is asking forgiveness of Me that I may forgive him?"

(Related by al-Bukhari and Muslim)

42) The Prophet (may the blessings and peace of Allah be upon him) said: "The Lord is at His most near to the servant in the middle of the final part of the night. If you are able to be among those who are remembering Allah at that hour, then be so."

(Related by at-Tirmidhi)

43) The Prophet (may the blessings and peace of Allah be upon him) said: "Verily in the night there is a period of time which no Muslim man happens upon and wherein he asks Allah (Exalted be He!) for something good from the things of this world and the Hereafter, without his being given it - and this is so every night."

(Related by Muslim)

44) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who says on leaving his house: *Bismillah* (in the name of Allah), I have put my trust in Allah, there is no strength or power save in Allah, it is said to him: All requirements have been met for you, you have been protected, and you have been guided; also the evil turns away

from him and says to another devil: What can you do with man who has been guided, whose requirements have been met, and who has been protected."

(Related by Abu Dawud, an-Nasai and at-Tirmidhi)

45) Umm Salamah (may Allah be pleased with her) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) never left my house without glancing up at the sky and saying: "O Allah, I take refuge in You lest I go astray, or I am caused to go astray, or I commit a slip, or I am caused to commit a slip, or I oppress or I am oppressed, or I behave foolish or am behaved foolish against."

(Related by Abu Dawud, at-Tirmidhi, an-Nasa'I and Ibn Majah)

8. On entering one's home

46) The Prophet (may the blessings and peace of Allah be upon him) said: "When a man enters his house and has remembered Allah Almighty on entering, and on partaking of food, the devil says: There is no shelter for the night for you¹ and no supper. And if he has entered without remembering Allah Almighty on entering, he says: You¹ have attained shelter for the night. And if he has not remembered Allah Almighty on partaking of food, he says: You¹ have attained shelter for the night and supper."²

(Related by Muslim)

47) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "When a man enters his house, let him say: O Allah, I ask of You the best entrance and the best exit. In the name of Allah we have entered, and in the name of Allah we have gone out, and on Allah - our Lord, we have depended. After that he should greet his family."

(Related by Abu Dawud)

48) Anas (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "O my son, when you enter upon your family, give greetings - it shall be a blessing on you and on the family of your house."

(Related by at-Tirmidhi)

Footnote:

1. He is addressing devils in general.
2. The meaning is that he who remembers Allah on entering his house and on partaking of food protects himself against the devil, but who does not do so allows the devil access to himself.

9. On entering and leaving the mosque

49) The Messenger of Allah (may the blessings and peace of Allah be upon him), when entering and leaving the mosque would say: "Bismillah (in the name of Allah), O Allah, bless Muhammad, and when he left he used to say: Bismillah (in the name of Allah), O Allah, bless Muhammad."

(Related by Ibn-as-Sunni and at-Tirmidhi)

50) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "When one of you enter the mosque, let him say greetings on the Prophet¹ and let him say: O Allah, open for me the doors of Your mercy, and when he leaves let him say: O Allah, I ask for Your favour." And in one version he added the saying of greetings on the Prophet when leaving.

(Related by Muslim)

51) The Prophet (may the blessings and peace of Allah be upon him), when entering the mosque would say: "I take refuge in Allah the Mighty, and in His noble face, and in His ancient authority, from the accursed devil. He said: If he says that, the devil says: He is protected from me for the rest of the day."

Footnote:

1. i.e. by saying: "[Allahumma salli wa sallim ala Muhammad.](#)"

10. The call to prayer and he who hears it

52) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:
"Were people to know what (merit) there is in giving the call to prayer and in (being in) the first rank (in communal prayers), and then found no way (to achieve this) other than by drawing lots, they would do so."

(Related by al-Bukhari and Muslim)

53) The Messengers of Allah (may the blessings and peace of Allah be upon him) said:
"Neither djinn nor man hears the reach of the voice of muezzin without acknowledging him on the Day of Resurrection."

(Related by al-Bukhari)

54) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If you hear the call to prayer, say as the muezzin is saying."

(Related by al-Bukhari and Muslim)

55) The Prophet (may the blessings and peace of Allah be upon him) said: "When you hear the muezzin, say the same as he is saying, then say blessings on me, for he who says a blessing on me, Allah shall say on him ten. Then ask of Allah that I be granted the *wasilah*, for it is a rank in heaven which is given to one of the servants of Allah (who is truly devout), and I hope that I am he; and he who asks for me the *wasilah*, intercession (by me for him) will be permitted."

(Related by Muslim)

56) The Messenger of Allah (may the blessings and peace of Allah be upon him) said:
"When the muezzin says: Allah is greatest, Allah is greatest and one of you says: Allah is greatest, Allah is greatest; then he says: I bear witness that there is no god but Allah, and one of you says: I bear witness that Muhammad is the Messenger of Allah, and one of you says: I bear witness that Muhammad is the Messenger of Allah; then he says: Come to prayers, and one of you says: There is no strength or power save in Allah; then he says: Come to success, and one of you says: There is no strength or power save in Allah; then he says: Allah is greatest, Allah is greatest, and one of you says: Allah is greatest, Allah is greatest, then he says: There is no god but Allah, and one of you says from his heart: There is no god but Allah - then he will enter Heaven." (Related by Muslim)

57) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who, when he hears the call to prayer, says: O Allah, Lord of this consummate call and the present prayers, grant Muhammad the *wasilah*¹ and *fadilah*², and bring him to the glorious state that You have promised him,³ intercession (by me for him) will be permitted on the Day of Resurrection."

(Related by al-Bukhari)

58) And on the authority of Abdullah the son of Umar (may Allah be pleased with them both) that a man said: O Messenger of Allah, the muezzins surpass us (in merit). And the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Then say as they say and, when you have finished, ask (something) and you shall be given it."

(Related by Abu Dawud and Ibn Hibban)

59) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "The invocation (which is made) between the call to prayers is not rejected." He said: What shall we say, O Messenger of Allah? He said: "Ask Allah for well-being in this world and in the Hereafter."

(Related by at-Tirmidhi)

60) And on the authority of Sahl ibn Sad (may Allah be pleased with him), who said: "The Messenger of Allah (may the blessings and peace of Allah be upon him) said: Two things are not rejected - or are seldom rejected: a supplication at (the time of) the call of prayer and at (the time) when people engage in close combat."

(Related by Abu Dawud)

Footnote:

1. *Wasilah* is a rank in heaven granted to the most devout of Allah's servants.
2. *Fadilah* is an enhanced state in heaven.
3. With reference of Chapter of Night Journey 17:79, which reads: "*And pray in the small watches of the morning and additional prayer for you, so that your Lord may raise you to a glorious state.*"

11. At the commencement of prayers

61) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to be silent for a short while when commencing the prayers. Abu Hurayrah said: O Messenger of Allah, by my father and my mother,¹ tell me about your silence between saying "Allah is greatest" and the recitation (of the prayers)? What do you say then? He said: I say: "O Allah, make a distance between the east and west. O Allah, cleanse me of my sins as the white robe is cleaned of staining. O Allah, wash me of my sins with snow, water and hail."

(Related by al-Bukhari and Muslim)

62) And on the authority of Jubayr ibn Mutim that he saw the Messenger of Allah (may the blessings and peace of Allah be upon him) performing a prayer. He said: "Allah is truly the greatest, and much praise be to Allah, and Allah is glorified at early morning and late afternoon" - three times. "I take my refuge in Allah from the accursed devil, from his pride, his exhalations of noxious poetry, and his ability to derange."

(Related by Abu Dawud)

63) And on the authority of Aishah (may Allah be pleased with her) and of Abu Said and others: That the Prophet, when starting the prayers, would say: "How far are You from every imperfection! And praise be to You, and may Your name be blessed and may Your sublimity be exalted, and there is no god but You."

(Related by Abu Dawud, at-Tirmidhi and an-Nasai and Ibn Majah)

64) On the authority of Umar (may Allah be pleased with him) that he² said "[Allahu Akbar](#)," then opened the prayers with it.³

(Related by Muslim)

Footnote:

1. Lit. "I would ransom my father and mother for you."
2. i.e. the Prophet.
3. i.e. with the invocation given in 63.

65) The Messenger of Allah (may the blessings and peace of Allah be upon him), when he began his prayer would say: " I have directed my face, as a true believer and not one of the polytheists, to His who has created the heavens and the earth. My prayers and my devotions, my life and my death, belong to Allah, Lord of the worlds; He has no associate, and thus have I been instructed, and I am one of the Muslims. O Allah, You are the Supreme Sovereign, there is no god but You. You are my Lord and I am Your servant. I have done wrong to myself, and I acknowledge my guilt, so forgive me all my sins; there is no one who forgives sin but You. Guide me to the best of morals, and no one guides to the best of them but You; avert from me the worst of them but You. Here I present myself to You and seek Your approval. All good is in Your hands. Evil is not Yours, and I am of You and to You. May You be blessed and glorified. I ask forgiveness of You and I turn to You in repentance."

(Related by Muslim)

66) The Messenger of Allah (may the blessings and peace of Allah be upon him) would commence his prayers when he performed them at night (with the words): "O Allah, Lord of Gabriel and of Mika'il and of Israfil, Creator of the heavens and the earth, Knower of the invisible and the visible. You judge between Your servants in that about which they differ. Guide me by Your permission to the truth about which people hold divergent views. Verily You guided whom You will to a straight path."

(Related by Muslim)

67) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say when he rose to prayer in the middle of the night: "O Allah, praise be to You, You are the light of the heavens and of the earth and of those therein; and praise be to You; You are the Upholder of the heavens and the earth and of those therein; and praise be to You, You are the Lord of the heavens and of the earth and of those therein; and praise be to You, You are real, and Your promise is real, and Your words are real, and the meeting with You is real, and Heaven is real, and Muhammad is real, and the Day of Judgement is real. O Allah, to You have I submitted, and in You have I believed, and upon You have I relied, and to You I have returned in repentance, and for You have I contended is dispute, and to You have I submitted judgement, so forgive my early sins and my late sins, those I have kept secret and those I have done openly. You are my God, there is no god save You."

(Related by al-Bukhari and Muslim)

12. On the invocations to be said when bowing and rising therefrom, and when prostrating oneself, and when sitting between the two prostrations

68) On the authority of Hudhayfah (may Allah be pleased with him) that he heard the Prophet (may the blessings and peace of Allah be upon him) say when he bowed down: **subhana rabbiya'l-Azim** (Glorified is my Great Lord!) - three times. And when he prostrated himself he said: **subhana rabbiya'l-Ala** (Glorified is my most Sublime Lord!) - three times.

(Related by Abu Dawud, at-Tirmidhi , an-Nasai and Ibn Majah)

69) And in the Hadith of Ali (may Allah be pleased with him) concerning the prayers of the Messenger of Allah (may the blessings and peace of Allah be upon him), (it is said) that when he had bowed down he would say: "O Allah, to You have I bowed down, and in You have I believed and to You have I submitted. My hearing and my sight, my brain, my bones and my nerves have humbled themselves to You." And when he had raised his head from the bowing position he would say: "Allah hears him who has praised Him, O our Lord, and to You be praise filling the heavens and filling the earth and filling that which is between them, and filling anything further that You want." And when he prostrated himself he would say in his prostrate position: "O Allah, to You have I prostrated myself, and in You have I believed, and to You have I submitted. My face has prostrated itself to Him who created and fashioned it and who opened out its hearing and its sight. May Allah, the best of creators, be blessed."

(Related by Muslim)

70) And Aishah (may Allah be pleased with her) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) would often say in his position of bowing down and prostration: "Glory be to You, O Allah, our Lord, and praise be to You. O Allah forgive me" - following the injunction of the Quran. She refers to His (Exalted is He) words: "**Glorify your Lord, giving praise to Him, and ask His forgiveness, He is ever-accepting of repentance.**"¹

(Related by al-Bukhari and Muslim)

71) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say when in the position of bowing and of the prostration: "Most perfect, most holy, the Lord of the angels and of the soul."²

(Related by Muslim)

Footnote:

1. The Chapter of Succour 110:3
2. i.e. Gabriel.

72) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Take note that I was forbidden to recite the Quran when bowing down and in prostration. As for bowing down, extol therein the Lord; and as for prostration, exert yourself in making supplication, for it is sure to be answered to you."

(Related by Muslim)

73) Awt ibn Malik said: I stayed up one night with the Messenger of Allah (may the blessings and peace of Allah be upon him) and he rose and recited the Chapter of Cow. He did not pass by a verse of mercy without stopping and asking for mercy, and he did not pass by a verse of punishment without stopping and saying "I take refuge in Allah." He said: Then he bowed down for as long as he had been standing in prayer, saying in his bowed position: "Glory be to Him who possesses omnipotence and sovereignty, pride and greatness." Then he said likewise in his prostration.

(Related by Abu Dawud and an-Nasai)

74) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say:

"*Sami-a'llahu liman hamidah*" (Allah hears him who has praised Him) when he was straightening up from the position of being bowed down; then, standing, he would say:

"*Rabbana wa laka'l-hamd*" (O our Lord, and praise be to You). And in another version:
"*Rabbana laka'l-hamd*" (O our Lord, praise be to You).

(Related by al-Bukhari and Muslim)

75) The Messenger of Allah (may the blessings and peace of Allah be upon him), when he raised his head from the position of being bowed down, would say:

"O Allah our Lord praise be to You, filling the heavens, and filling the earth, and filling that which is between them, and filling anything further that You want, worthy You are of praise and of glory, (which are words) that are the most truthful a servant can say of You, and all of us are servants to You. O Allah, there is no withholding what You have given, and

there is no one to give what You have withheld. He who possesses (worldly) fortune will not benefit therefrom (on the Day of Judgement)."

(Related by Muslim)

76) Rifa-ah ibn Rafi said: One day we were praying behind the Prophet (may the blessings and peace of Allah be upon him), and when he raised his head from bowing down he said: "Allah hears him who has praised Him." A man behind him said: O our Lord, and to You is praise that is abundant, good and blessed. When he has finished the Prophet said: "I saw some thirty angels hastening to see which of them could write it down first."

(Related by al-Bukhari)

77) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "The servant is nearest to his Lord when he is prostrating himself, so multiply (your) invocation (then)."

(Related by Muslim)

78) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say in his position of prostration: "O Allah, forgive me all my sins, the minor ones and the major ones, the first ones and the last ones, the open ones and the secret ones."

(Related by Muslim)

79) Aishah (may Allah be pleased with her) said: I could not find the Prophet (may the blessings and peace of Allah be upon him) one night (in his usual place of sleeping), so I searched round for him and my hand fell on the soles of his feet while he was in prostration, and they were raised. He was saying:

"O Allah, I take refuge in Your approval from Your displeasure, and in Your remission from Your punishment, and I take refuge with You from You. I cannot truly measure out praise enough for You, You are as You have praised Yourself."

(Related by Muslim)

80) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say between the prostrations: "O Allah, forgive me, and have mercy upon me, and guide me, and restore me to well-being, and protect me, and provide for me."

(Related by Abu Dawud)

81) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say between the two prostrations: "O Allah, forgive me, and have mercy upon me, and guide me, and restore me to well-being, and protect me, and provide for me."

(Related by Abu Dawud)

13. on invocations during the prayers and after the recitation of Tashahhud¹

82) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "When one of you has finished the final recitation of the Tashahhud, let him say that he takes refuge in Allah from four things: from the punishment of hell, from the punishment of the grave, from the test of life and of death, and from the evil of the False Christ."

(Related by Muslim)

83) And on the authority of Aishah (may Allah be please with her) that the Messenger of Allah (may the blessings and peace of Allah be upon him) would make the following invocation:

"O Allah, I take refuge in You from the punishment of the grave, and I take refuge in You from the test of the False Christ, and I take refuge in You from the temptation of life and of death. O Allah, I take refuge in You from sinning and from debt." Somebody said to him: How often you ask refuge from debt! And he said: "If a man is in debt, he talks and lies (in his talk), he promises and he fails to keep his promise."

(Related by al-Bukhari and Muslim)

84) And on the authority of Abdullah the son of Amr (may Allah be pleased with them both) that Abu Bakr as-Siddiq (may Allah be pleased with him) said to the Messenger of Allah (may the blessings and peace of Allah be upon him): Teach me an invocation for me to say in my prayers. He said "say: O Allah, I have greatly wronged myself, (and) there is no one but You who forgives sins, so give me forgiveness from You, and have mercy upon me, You are the Forgiving, the Merciful."

(Related by al-Bukhari and Muslim)

Footnote:

1. Tashahhud: i.e. reciting the statement of faith with which each prayer is concluded.

85) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say among the final invocations he made between the saying of the Tashahhud¹ and the Taslim²:

"O Allah, forgive me my early and later sins, those I have kept secret and those I have done openly, and those in which I have exceeded all bounds and those You know of better than I. You are Expediter and the Delayer,³ there is no god but You."

(Related by Muslim)

86) Ammar ibn Yasir (may Allah be pleased with him) performed a prayer and made it brief. One of the people said to him: You have reduced - or you have made brief - the prayers. He said: As to that, I said invocations in it that I had heard from the Messenger of Allah (may the blessings and peace of Allah be upon him). When he rose to leave, a man from the people (present) followed him and asked him about the invocation, and he said (that it was):

"O Allah, within Your Knowledge of the unseen and Your ability to create, give me life so long as You know that life is best for me and give me death if You Know that death is best for me. O Allah, I ask of You that I should fear You in the unseen and in the seen, and I ask of You that I speak the truth, whether in contentment or anger, and I ask of You the middle way in poverty and riches, and I ask of You grace that will not run out, and I ask of You uninterrupted peace of mind, and I ask of You contentment after destiny (has been implemented), and I ask of You to ease of life after death, and I ask of You the delight of Your countenance, and the longing for meeting You in a not adverse and hurtful condition, nor in a state of discord that causes one to go astray. O Allah, attire us in the finery of faith and make of us rightly - guided guides."

(Related by an-Nasai)

Footnote:

1. The statement of faith as used in prayers.
2. Terminating the prayer by saying the words "[As-Salamu alaykum wa rahmatu'llahi wa barakatuh](#)" (Peace be upon you and the mercy of Allah and His blessings)
3. These are among the Most Beautiful Names of Allah.

87) When the Messenger of Allah (may the blessings and peace of Allah be upon him) ended his prayers he would ask forgiveness of Allah three times and would say: "O Allah, You are Peace and from You is peace. May You be praised, O You who possess majesty and bounty."

(Related by Muslim)

88) When the Messenger of Allah (may the blessings and peace of Allah be upon him) finished his prayers he would say; "There is no god but Allah alone, He having no associate. His is the dominion and His the praise and He is omnipotent over everything. O Allah, there is no one to withhold what you have given, and no one to give what You have withheld. He who possesses (worldly) fortune will not benefit therefrom (on the Day of Judgement)."

(Related by al-Bukhari and Muslim)

89) And on the authority of Abdullah the son of az-Zubayr (may Allah be pleased with them both) that the Prophet used to say at the end of each prayer when concluding it: "There is no god but Allah alone, He having no associate. His is the dominion, and His the praise, and He is omnipotent over everything. There is no strength or power except in Allah. There is no god but Allah and we worship only Him. He has beneficence and He has superabundance, and to Him is goodly praise. There is no god but Allah. We are sincere to Him in religion, even if the godless dislike it." And the son of az-Zubayr (may Allah be pleased with them both) said: The Messenger of Allah used to say aloud these words at the end of every prayer.

(Related by Muslim)

90) And on the authority of Abu Hurayrah (may Allah be pleased with him) that those of the Emigrants¹ who were poor came to the Messenger of Allah (may the blessings and peace of Allah be upon him) and said: The affluent have made off with the highest degrees (of meritorious acts) and lasting felicity. They pray as we pray, and they fast as we fast, and they have a superfluity of riches because of which they are able to go on Pilgrimage and on the Umrah,² and they wage holy war, and they give in charity. He said: "Shall I not teach you something by which to catch up with those who have surpassed you and by which you will surpass those who come after you and whereby there will be no one better than you other than he who has done as you have done?" They said: Yes indeed, O Messenger of Allah. He said: "You say *subhana'llah* (How far is Allah from every imperfection!) and you say *al-hamdu lillah* (Praise be to Allah) and You say *Allahu akbar* (Allah is greatest) after every prayer thirty-three times."

(Related by al-Bukhari and Muslim)

Footnote:

1. Those who emigrated from Mecca to Medina in the early years of Islam.
2. A shortened form of Pilgrimage which can be performed at any time of the year.

91) On the authority of Messenger of Allah (may the blessings and peace of Allah), who said: "He who says *subhana 'llah* (How far is Allah from every imperfection!) at the end of each prayer thirty-three times and who says *al-hamdu lillah* (Praise be to Allah) thirty-three times and *Allahu Akbar* (Allah is greatest) thirty-three times, and who completes the hundred by saying: There is no god but Allah, He having no associate, His is the dominion and His the praise and He is omnipotent over everything - will have his sins forgiven him, even if they be as the foam of the sea."

(Related by Muslim)

92) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "There are two practices¹ - or two habits² - which no Muslim servant (of Allah) keeps to without his going to heaven. They are easy and those who practice them are few. He says *subhana' llah* (How far is Allah from every imperfection!) at the end of each prayer ten times, and he says *al-hamdu lillah* (Praise be to Allah) ten times, and he says *Allahu Akbar* (Allah is greatest) ten times, and that makes one hundred and fifty on the tongue³ and a thousand five hundred in the Scales.⁴ He should say *Allahu akbar* (Allah is greatest) thirty-four times on going to bed and *al-hamdu lillah* (Praise be to Allah) thirty-three times, and *subhana' llah* (How far is Allah from every imperfection!) thirty-three times. This makes a hundred on the tongue and a thousand in the Scales." He said: I have seen the Messenger of Allah (may the blessings and peace of Allah be upon him) counting them off on his hand. They said: O Messenger of Allah, how is it that they are easy and that those who practice them are few? He said: "He (meaning the devil) comes to one of you (in his time of sleep), and he puts him to sleep before he has said (these invocations), and he comes to him in his prayers and reminds him of some worldly need before he says them."

(Related by Abu Dawud, at-Tirmidhi and an-Nasa'i)

Footnote:

1. Lit. traits or characteristics
2. The narrator is uncertain as to which of the two words was used.
3. i.e. thirty at each of the five daily prayers.
4. The Scales in which good and bad deeds are measured at the Day of Judgement. Each good deed is multiplied by ten for the purpose of this computation.

93) On the authority of Uqbah ibn Amir, who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) ordered me to recite the *Muawwidhahs*¹ at the end of every prayer.

(Related by Ahmad and Ibn Hibban)

94) On the authority of Muadh ibn Jabal (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) took him by the hand and said: "O Muadh, by Allah I love you, so do not omit to say at the end of every prayer: O Allah, help me to remember You, to thank You and to worship You well."

(Related by Abu Dawud and an-Nasai)

Footnote:

1. The Chapter of the Daybreak (113) and the Chapter of Mankind (114)

14. Al-Istikharah - the prayer for seeking guidance in making the best choice

95) The Messenger of Allah (may the blessings and peace of Allah be upon him) taught us (to say) the Istikharah prayer in all matters in the same way as he would teach us a chapter of the Quran, saying: "If one of you intends to do something, let him make two non-obligatory rakas, then let him say: O Allah, I seek from You in Your knowledge to guide me in making the best choice, and I beg You through Your power to give me power to do it, and I ask You of Your great favour, for You are able and I am not, and You know and I do not, and You are the All-knowing of the unseen. O Allah, if You Know that this matter - and you name it - is better for me in my religion, my living and my final destiny, whether it be soon or late, then decree it for me and facilitate it for me, and give me Your blessings in it. And if You know that this matter is worse for me in my religion, my living and my final destiny, whether it be soon or late, then turn it away from me and turn me away from it, and decree for me that which is best wher-ever it may be, then cause me to be content with it."

(Related by al-Bukhari)

No one has regretted who has sought guidance from the Creator in making a choice, has consulted (his) fellow beings and has considered carefully his matter. Allah the Almighty has said: "**And consult with them upon the conduct of affairs. And when you are resolved, then put your trust in Allah.**" (The Chapter of the Family of Imran 3:159) Qatadah said: No people have consulted among themselves seeking the favour of Allah, without their being guided to the best way for their affair.

15. What is to be said at the time of distress, anxiety and sadness

96) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to say when in distress: "There is no god but Allah, the Great, the Clement; there is no god but Allah, the Lord of the Great Throne; there is no god but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the Noble Throne."

(Related by al-Bukhari and Muslim)

97) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that when some matter seriously disturbed him, he would say: "O Living and Eternal One, of Your mercy I call for help."

(Related by at-Tirmidhi)

98) On the authority of Abu Bakrah (may Allah be pleased with him) that the Messenger of Allah (may the blessings and peace of Allah be upon him) said: The invocations of those in distress are: "O Allah, Your mercy I request, so do not leave me to myself for a single moment,¹ but put in order my whole state of affairs. There is no god but You."

(Related by Abu Dawud and Ibn Hibban)

99) The Messenger of Allah (may the blessings and peace of Allah be upon him) said to Asma' bint Umays: "Shall I teach you words to say when you are in distress - Or in a state of distress: O Allah, Allah my Lord, I associate nothing with Him." And in a version (it says) that it should be said seven times.

(Related by Abu Dawud)

100) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "The invocation of Dhu'n-Nun¹ which he invoked when he was in the belly of the whale (was): There is no god but You. How far are You from every imperfection! I was of the unjust. No Muslim man has ever invoked it in relation to anything without Allah answering it for him."

(Related by at-Tirmidhi and Ahmad)

Footnote:

1. Lit. for the twinkling of an eye.
2. Another name for the Prophet Yunus (Jonah).

101) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "Neither worry nor sorrow has afflicted a servant (of Allah) when he has said: O Allah, I am Your servant and the son of Your servant and the son Your bondmaid; I am under your control;¹ Your judgement is carried out on me; Your decision about me is just, I ask You by every name that is Yours and by which You have named Yourself or that You have sent down in Your book or have taught to one of Your creation or that You have kept with Yourself in the knowledge of the unseen that You have, to make the Quran the life² of my heart, the light of my breast, the disperser of my sorrow, the remover of my worry - without Allah removing his worry and his sorrow and replacing them with freedom from distress."

(Related by Ahmad and Ibn Hibban)

Footnote:

1. Lit. my forelock is in Your hand.
2. Lit. the spring.

16. What is to be said when meeting the enemy and someone of power

102) The Prophet (may the blessings and peace of Allah be upon him) said when he was in fear of some people:

"O Allah, verily we put You to face them and we take refuge in You from their evil ways."

(Related by Abu Dawud and an-Nasa'i)

103) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he used to say on meeting the enemy: "O Allah, You are my vigour and my ally. With You I wheel about and with You I leap (upon the enemy), and with You I fight."

(Related by Abu Dawud, at-Tirmidhi, Ahmad and Ibn Hibban)

104) Abdullah the son of Abbas (may Allah be pleased with them both) said: Allah is sufficient for us! Most Excellent is He in whom we trust! This was said by Abraham when he was cast into the fire, and it was said by Muhammad when the people said to him: Verily the people have gathered against you.¹

(Related by al-Bukhari)

Footnote:

1. A reference of the Chapter of the Family of Imran 3:173

17. On the devil intruding upon man¹

Allah the Almighty has said: "And say: My Lord, I seek refuge in You from the suggestions of the devils, and I seek refuge in You, my Lord, lest they be present." (The Chapter of the Believers 23:97-98)

105) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he used to say: "I take refuge in Allah the Hearer, the Knower, from the accursed devil, from his ability to derange, his pride and his noxious exhalations," referring to the words of Allah the Almighty: "And if a whisper from the devil reach you, then seek refuge in Allah. He is the Hearer, the Knower." (The Chapter of Fussilat 41:36)

(Related by Abu Dawud)

Footnote:

1. the son of Adam

106) The call to prayers drives away the devil. On the authority of Abu Hurayrah that the Prophet (may the blessings and peace of Allah be upon him) said: "The devil, if the call to prayers is given, retreats."

(Related by Muslim)

107) Abu Zumayl said: I said to the son of Abbas (may Allah be pleased with them both): What shall I do about something I find in myself (meaning something in the way of doubt)? He said to me: If you have found anything in yourself (of doubt), then say: **He is the First and the Last, and the Outward and the Inward, and He is Knower of all things.** (A reference to the Chapter of Iron 57:3)

(Related by Abu Dawud)

18. On submitting to divine decree but without holding back or being remiss

Allah the Almighty has said: "**O you who believe, be not as those who disbelieved and said of their brethren who went abroad in the land or were fighters: If only they has been with us they would not have died and been killed, lest Allah may make it anguish in their hearts, and Allah gives life and causes death, and Allah is Seer of what you do.**" (The chapter of the Family of Imran 3:156)

108) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "The vigorous believer is better and more loved by Allah the Almighty than the weak believer; and in each of them there is good. Strive for what will benefit you, and ask help of Allah (Exalted be He!), and do not hold back. And if something befalls you, do not say: If only I had done such-and-such, but say: Allah has decreed (it) and has done what he wished for the words 'if only' open up the work of the devil."

(Related by Muslim)

19. About favours bestowed on man

Allah the Almighty has said in the story of the two men:¹ "If only, when you had entered your garden, you had said: That which Allah wills (will come to pass). There is no strength other than in Allah."

109) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he would say when seeing something that pleased him: "Praise be to Allah through whose favour good things are accomplished." And if he saw something that offended him he would say: "Praise be to Allah in any event."

(Related by Ibn Majah)

Footnote:

1. A reference to the story in the chapter of the Cave 18:39 about two men one of whom possessed two productive gardens. He was not thankful to Allah for having bestowed them on him. The other man used to counsel him to believe in Allah and express his gratitude to Him.

20. About that which befalls a believer, both small and great

Allah the Almighty has said: "Those who say when a misfortune befalls them: Verily we belong to Allah and unto Him we are returning, such are they on whom are blessings from their Lord and mercy. Such are the rightly-guided." (The Chapter of the Cow 2:156-157)

110) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Let one of you say: Verily we belong to Allah and unto Him we are returning, in every matter (that befalls him) even something relating to the leather thong of his sandals, (if it breaks), for (even) that is a mis-fortune."

(Related by Ibn as-Sunni)

111) Umm Salamah (may Allah be pleased with her) said: I heard the Messenger of Allah (may the blessings and peace of Allah be upon him) say: "There is no servant (of Allah) who is afflicted with some misfortune and who says: Verily we belong to Allah and unto Him we are returning, O Allah, reward me for bearing my misfortune (with patience) and replace it with something better - without Allah rewarding him and replacing (his loss) with something better."

She said: When Abu Salamah died I said as the Messenger of Allah (may the blessings and peace of Allah be upon him) had ordered me and Allah gave me (someone) better than him: the Messenger of Allah (may the blessings and peace of Allah be upon him).¹

(Related by Muslim)

112) And she said: The Messenger of Allah (may the blessings and peace of Allah be upon him) came to Abu Salamah when his eyes were fixed (in death), and the Prophet closed his eyelids. Then he said: "When the soul is taken, the sight follows it." Some people of his relatives raised a clamour, and he said: "Do not pray for yourselves other than for good things, for the angels confirm what you say (by saying Amen)." Then he said: "O Allah, forgive Abu Salamah and raise his degree among those that have been rightly-guided, and let him be replaced by his offspring that remain, and forgive us and him, O Lord of the worlds, and make his grave spacious and give him light therein."

(Related by Muslim)

Footnote: 1. Because the Messenger of Allah then married her.

21. On debt

113) On the authority of Ali ibn Ali Talib (may Allah be pleased with him) that a slave who had made a written contract with his master to pay off money, came to him and said: I am unable to pay off the amount due from me, so help me. He said: Shall I not teach you some words that the Messenger of Allah (may the blessings and peace of Allah be upon him) taught me? Were you to have upon you a debt (as big) as a mountain, Allah would discharge it for you if you were to say: "O Allah, make that which is permissible of Yours suffice me rather than that which is not permissible, and make me, through Your favour, dispense with everyone but You."

(Related by Tirmidhi)

22. On ruqyah¹

114) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to say a ruqyah over al-Hasan and al-Husayn (may Allah be pleased with them) (with the words): "I seek protection for the two of you with consummate words of Allah from every devil and venomous reptile and from every evil eye." And he used to say: "Verily your father² would use them as a ruqyah for Ishmael and Isaac."

(Related by al-Bukhari)

115) On the authority of Aishah (may Allah be pleased with her) that the Prophet (may the blessings and peace of Allah be upon him) used to say a ruqyah over some of his relatives by passing his right hand (over the sick person) and saying: "O Allah, Lord of people, take away the harm and heal (him), for You are the Healer, there is no healing other than Your healing, a healing that will not leave any illness."

(Related by al-Bukhari and Muslim)

Footnote:

1. An invocation for protection against evil.
2. i.e. Abraham their forefather.

116) On the authority of Uthman ibn Abi'l-As that he complained to the Messenger of Allah (may the blessings and peace of Allah be upon him) of pain he had had in his body since he embraced Islam, and the Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Place your hand where it hurts in your body and say: In the name of Allah - three times, and say seven times: I take refuge in the might and power of Allah from the evil of what I feel and fear."

(Related by Muslim)

117) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "He who visits a sick man whose time of death has not yet arrived, and who says when with him seven times: I ask Allah the Great, Lord of the Great Throne, to heal you, Allah will heal him."

(Related by Abu Dawud and at-Tirmidhi)

23. On Entering Graveyards

118) The Messenger of Allah (may the blessings and peace of Allah be upon him) used to teach them that, when going out to the graveyards, they should say: "Peace be upon you, O people of the dwellings, true believers and those who have surrendered themselves to Allah. Verily we shall, when Allah wills, be joining you. We ask of Allah to safeguard us and you."

(Related by Muslim)

24. On praying for rain

119) On the authority of Jabir the son of Abdullah (may Allah be pleased with them both), who said: There came to the Prophet (may the blessings and peace of Allah be upon him) some women who were wailing,¹ and the Prophet (may the blessings and peace of Allah be upon him) said: "O Allah, send down on us a rain that is wholesome, gentle, productive, beneficial and not harmful, sooner rather than later" - and the skies opened on them.

(Related by Abu Dawud and al-Hakim)

120) On the authority of A'ishah (may Allah be pleased with her), who said: The people complained to the Messenger of Allah (may the blessings and peace of Allah be upon him) of the drought, so he ordered a pulpit (to be brought) and it was put down in the place for holding prayers, and he assigned for the people a day on which to go out. So the Messenger of Allah (may the blessings and peace of Allah be upon him) went out when the sun's rim made its appearance, and he sat down on the pulpit and said: "Allah is greatest" and "Praise be to Allah" (Exalted be He!) and then he said:

"You have complained of the dryness of your lands and of the rain holding back from you beyond its usual season, and Allah (How far is He from every imperfection!) has ordered you to invoke Him and He has promised you that He will answer you." Then he said: **"Praise be to Allah, Lord of the Worlds, the Merciful, the Compassionate, Owner of the Day of Judgement.**(The Chapter of opening 1:1-3) There is no god but Allah, who acts as He desires. O Allah, You are Allah, there is no god but You, You are the self-sufficient and we are the needy. Bring down upon us the rain and make what You have brought down for us a power and a sufficiency for a time."

Then he raised his hands, and he continued to raise them until one could see the whiteness of his armpits. Then he turned his back on the people, and he put the inside of his cloak outside, while raising his hands. Then he advanced upon the people, having come down (from the pulpit), and he prayed two rakas, and Allah (Exalted be He!) brought into being a cloud and there was thunder and lightning. Then, by the permission of Allah the Almighty, it rained, and he had not reached his mosque before torrents of rain flowed. When he saw the speed with which they sought shelter, he laughed (may the blessings and peace of Allah be upon him) (so much) that his molars could be seen, and he said: "I bear witness that Allah is capable of doing everything and that I am the servant of Allah and His Messenger."

(Related by Abu Dawud)

Footnote: 1.Because of a drought

25. About winds

121) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Winds are from the mercy of Allah and bring mercy and bring punishment. When you see them do not curse them, and ask Allah for the best of them, and take refuge in Allah from the worst of them."

(Related by Abu Dawud, Ibn Majah and Ahmad)

122) The Prophet (may the blessings and peace of Allah be upon him), when a wind blew, would say: "O Allah, I ask You for the good of it and the good that is in it, and the good by which it has been sent, and I take refuge in You from the evil of it and the evil that is in it, and the evil by which it has been sent."

(Related by Muslim)

26. What is to be said when there is thunder

123) Abdullah the son of az-Zubayr (may Allah be pleased with them both) used, on hearing thunder, to stop conversing and would say: How far is He from every imperfection! He whose praise the thunder extols, and the angels (too) in awe of Him.¹

(Related by al-Bukhari, al-Bayhaqi and Malik)

Footnote: 1. A quotation from the Chapter of the Thunder 13:13

27. What is to be said when there is rainfall

124) Zayd ibn Khalid al-Juhaniyy (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Hudaybiyah [following rainfall during the night]. When he finished, he faced the people and said: "Do you know what your Lord has said?" They said: Allah and his Messenger know best. He said: "He said, this morning one of my servants became a believer in Me and one a disbeliever. As for him who said: We have been given rain by virtue of Allah and His mercy, that one is a believer in Me, a disbeliever in the stars; and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars."

(Related by al-Bukhari and Muslim)

125) Anas (may Allah be pleased with him) said: A man entered the mosque on a Friday while the Messenger of Allah (may the blessings and peace of Allah be upon him) was standing delivering his sermon. He said: O Messenger of Allah, animals have perished and we are at our wits' end, so pray to Allah to give us rain. So the Messenger of Allah (may the blessings and peace of Allah be upon him) raised his hands, then said: "O Allah, give us rain. O Allah, give us rain." Anas said: By Allah, we did not see any clouds or streaks of clouds, and there was no building or house between us and Sal^c.¹ Then from behind it a cloud rose up, and when it was in the centre of the sky, it spread out and then it gave rain, and, by Allah, we did not see the sun for a week. Then the following Friday a man entered by that (selfsame) door while the Messenger of Allah (may the blessings and peace of Allah be upon him) was standing and delivering his sermon, and he said: O Messenger of Allah, animals have perished and we are at our wits' end as the roads are cut off, so pray to Allah to hold it back from us. So the Prophet (may the blessings and peace of Allah be upon him) raised his hands, then said: "O Allah, round about us and not on us. O Allah, on the hills and the low-lying mountains, on the bottoms of water-courses, and the places where trees grow" - and it cleared and we went out walking in the sun.

(Related by al-Bukhari and Muslim)

Footnote:

1. A mountain on the north-western side of Medina. A large expanse of cloudless sky was thus visible.

28. On seeing the crescent moon

126) The Messenger of Allah (may the blessings and peace of Allah be upon him) would say when seeing the crescent moon: "Allah is greatest; O Allah, bring it to us in safety and faith, in security and submission,¹ and in the success of what You like and approve of. Allah is our Lord and your² Lord."

(Related by at-Tirmidhi, Ibn Hibban and al-Darimi)

Footnote:

1. i.e. as Muslims.
2. He is addressing the crescent moon.

29. On Journeying

127) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "He who wants to journey, let him say to those he leaves behind: I ask of Allah to take you into His safekeeping, He in whose custody nothing is lost."

(Related by Ibn Majah, an-Nasai, Ibn as-Sunni and Ahmad)

128) Salim said: The son of Umar (may Allah be pleased with them both) used to say to a man intending (to undertake) a journey: Draw near to me that I may bid you farewell as the Messenger of Allah (may the blessings and peace of Allah be upon him) used to bid us farewell and say: I ask of Allah to take into His safekeeping your religion, your good faith, and your last and final actions. And in another version he - meaning the Prophet (may the blessings and peace of Allah be upon him) - when saying farewell to a man, used to take him by the hand and not let it go till the man himself has let go the hand of the Prophet (may the blessings and peace of Allah be upon him), and he said it.¹

(Related by at-Tirmidhi)

129) A man came to the Prophet (may the blessings and peace of Allah be upon him) and said: O Messenger of Allah, I intend (to undertake) a journey. Supply me with the provisions. He said: "May Allah provide you with piety." He said: Give me more. And he said: "May He forgive your sins." He said: Give me more. He said: "And may He facilitate good for you wherever you are."

(Related by at-Tirmidhi)

130) On the authority of Abu Hurayrah (may Allah be pleased with him) that a man said: O Messenger of Allah, I wish to go on a journey, so counsel me. He said: "You must have fear of Allah, and you must say *Allahu akbar*² on every elevated place." And when the man left, he said: "O Allah, shorten for him the distance and make the journeying easy for him."

(Related by at-Tirmidhi, Ibn Hibban and al-Hakim)

Footnote:

1. i.e. the above invocation
2. Allah is greatest

30. On mounting a riding animal

131) Ali ibn Rabiah said: I saw Ali ibn Abi Talib (may Allah be pleased with him) when he brought an animal to mount and when placing his foot in the stirrup, saying: *bismillah*,¹ and when he had seated himself on its back he said: *al-hamdu lillah*.² Then he said: Glorified be He who has subdued these for us, and we were not capable of doing so; and verily to our Lord we are returning.³ Then he said: *al-hamdu lillah*² - three times. Then he said: *Allahu Akbar*⁴ - three times. Then he said: How far are You from every imperfection! O Allah, I have acted wrongly against myself, so forgive me, for there is no one who forgives sins but You. Then he gave a laugh, and (someone) said: O Commander of the Faithful, what did you laugh for? He said: I saw the Prophet (may the blessings and peace of Allah be upon him) do as I have done, then he gave a laugh, and I said: O Messenger of Allah, what did you laugh for? He said: "Your Lord (How far is he from every imperfection and Exalted be He!) is pleased at His servant when he says: O Lord, forgive my sins - knowing that no one forgives sins but I."

(Related by Abu Dawud, an-Nasa'I, at-Tirmidhi, Ibn Hibban and al-Hakim)

Footnote:

1. In the name of Allah.
2. Praise be to Allah.
3. The Chapter of the Ornaments 43:13
4. Allah is greatest.

132) The Prophet (may the blessings and peace of Allah be upon him), when seating himself on his camel to go out on a journey, would say: "Allahu akbar"¹ - three times. He would then say: "**Glorified be He who has subdued these for us, and we were not capable of doing so, and verily to our Lord we are returning.**² O Allah, we ask of You in this journey of ours righteousness and piety, and such deeds as You would approve of. O Allah, make this journey of ours easy for us, and shorten for us its distance. You are the Companion in travelling and the One who stands in for us with the family. O Allah, I take refuge in You from the discomfort of travel and the depressing things one may see, and from (possible) adversity in fortune and family to be met with upon return."

When he returned he would say these words and would add to them: "Returning, repentant worshipping, giving praise to our Lord."

(Related by Muslim)

133) And in another version: The Messenger of Allah (may the blessings and peace of Allah be upon him) and his Companions, when climbing up mountain paths, would say: "Allahu akbar,"¹ and when they were going down a slope they would say: "subhana'llah."³

(Related by al-Bukhari)

Footnote:

1. Allah is greatest.
2. The Chapter of the Ornaments 43:13
3. How far is Allah from every imperfection!

31. On alighting at a place

134) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who alights at a place and then says: I take refuge in the consummate words of Allah from the evil that He has created, will not be harmed by anything until he departs from that place of his."

(Related by Muslim)

32. On food and drink

Allah the Almighty has said: "O you who believe eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom you worship." (The Chapter of the Cow 2:172)

135) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "O my son, pronounce the name of Allah and eat with you right hand, and eat of that which is next to you."

(Related by al-Bukhari and Muslim)

136) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "When one of you eats, let him mention the name of Allah Almighty at the beginning, and if he has forgotten to mention Allah Almighty at the beginning, then let his say: In the name of Allah, both for the beginning and the end."

(Related by at-Tirmidhi)

137) On the authority of Abu Hurayrah (may Allah be pleased with him) (who said): The Messenger of Allah (may the blessings and peace of Allah be upon him) never found fault with any food. If he liked it he ate it, if not he left it.

(Related by al-Bukhari and Muslim)

138) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Verily Allah is pleased with a servant (of His) that he should eat a meal, then praise Him for it; and take a drink (of water), then praise Him for it."

(Related by Muslim)

139) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who has eaten food and has said: Praise be to Allah who has given me this to eat and has provided me with it without any power from me or strength, will be forgiven all the sins he has committed."

(Related by at-Tirmidhi, Abu Dawud and Ibn Majah)

140) On the authority of a man who had been in the service of the Prophet (may the blessings and peace of Allah be upon him) that he used to hear the Prophet (may the

blessings and peace of Allah be upon him), when he brought him food, say: "bismillah," and when he had finished his food he said: "O Allah, You have given to eat and You given to drink and You have satisfied and gratified (us) and You have guided and You have brought to life, to You is praise for what You have given."

(Related by an-Nasa'i and Ibn as-Sunni)

141) The Prophet (may the blessings and peace of Allah be upon him), when he had finished his meal, used to say: "To Allah be praise, abundant, good and blessed. (This gift of food) cannot be dispensed with, cannot be done without, and we pray that it is not final (gift), O our Lord."

(Related by al-Bukhari)

33. About guests and the like

142) Abdullah ibn Busr (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) was a guest at my father's. We presented him with food and watbah¹ and he ate of it. Then he was brought dates and was eating them; when throwing away the stones, he would place them between his thumb and middle finger, holding them together, and would then throw them away. Then, being brought a beverage, he drank of it and passed it to the person on his right. He said: And my father said, taking hold of the bit of his² mount: Say a prayer to Allah for us, and he said: "O Allah, bless for them what You have provided them with and forgive them and have mercy on them."

(Related by Muslim)

143) On the authority of Anas (may Allah be pleased with him) that the Prophet (may the blessings and peace of Allah be upon him) came to Sad ibn Ubada (may Allah be pleased with him), and he³ brought bread and oil and he⁴ ate (of it). Then the Prophet (may the blessing and peace of Allah be upon him) said: "May those who are fasting break their fast with you, may the godly eat of your food, and may the angels say a prayer for you."⁵

(Related by Abu Dawud)

Footnote: 1. A dish made of dried dates with milk and cooking butter. 2. i.e. that of the Prophet. 3. i.e. Sad ibn Ubada 4. i.e. the Prophet 5. i.e. a prayer of mercy and blessings

34. On greeting (people)

144) On the authority of Abdullah the son of Amr (may Allah be pleased with them both) that a man asked the Prophet (may the blessings and peace of Allah be upon him): Which (action in) Islam is best? He said: "That you provide food and give *salam* (greetings) (both) to those you know and to those you don't know."

(Related by al-Bukhari and Muslim)

145) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "You will not enter heaven until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not, therefore, direct you to something which, if you do it, will make you love one another? Spread *salam* (greetings) among yourselves."

(Related by Muslim)

146) Ammar ibn Yasir (may Allah be pleased with him) said: If someone has brought together three things he will have brought together faith: being honest with oneself, giving *salam* (greetings) to everyone, and spending (on others) (even) when in straitened circumstances.

(Related by al-Bukhari , Ibn Abi Shaybah and Ibn Hibban)

147) Imran ibn Husayn said: A man came to the Prophet (may the blessings and peace of Allah be upon him) and said: Peace be upon you, and he replied to him. Then (the man) sat down and the Prophet (may the blessings and peace of Allah be upon him) said: "Ten."¹ Then another man came and said: Peace be upon you and the mercy of Allah, and he replied to him. Then he said down and he² said: "Twenty." Then (yet) another came and he said: Peace be upon you and the mercy of Allah and His blessings. Then he replied and the man sat down and he² said: "Thirty."

(Related by at-Tirmidhi and al-Bayhaqi)

148) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "The worthiest of people with Allah are those who are the first to give *salam* (greetings) (to others)."

(Related by at-Tirmidhi)

Footnote: 1. i.e. ten good deeds 2. i.e. the Prophet

149) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "It is sufficient for a group of people, on passing by, that one of them gives *salam* (greetings), and it is sufficient for those that are seated that one of them returns the *salam* (greetings)."

(Related by Abu Dawud, Ahmad and al-Bayhaqi)

150) Anas (may Allah be pleased with him) said: The Prophet (may the blessings and peace of Allah be upon him) passed by some boys who were playing and he greeted them.

(Related by al-Bukhari and Muslim)

151) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If one of you has reached an assembly of people sitting, let him give *salam* (greetings). And if he decides to sit down let him do so. Then, when he rises (to leave), let him give *salam* (greetings), for the first greeting is no more deserving than the last."

(Related by at-Tirmidhi)

35. On sneezing and yawning

152) On the authority of the Prophet (may the blessings and peace of Allah be upon him) that he said: "Allah loves sneezing and He hates yawning. Thus when one of you sneezes and he said *al-hamdu lillah* (Praise be to Allah), it behoves every Muslim who has heard it to say *yarhamuka 'llah* (May Allah have mercy on you). As for yawning, it is but from the devil. So when one of you yawns, let him resist it as much as he can, for when he yawns the devil laughs at him."

(Related by al-Bukhari)

153) On the authority of Prophet (may the blessings and peace of Allah be upon him), who said: "If one of you sneezes, let him say *al-hamdu lillah* (praise be to Allah), and let his brother, or his companion, say to him, *yarhamuka 'llah* (May Allah have mercy on you). And when he has said to him *yarhamuka 'llah* (May Allah have mercy on you) let (the other) say *yahdikum allahu wa yuslihu balakum* (May Allah guide you and put you in a good state of mind). And in (another) version (it reads): *al-hamdu lillah ala kulli hal* (Praise be to Allah in every event)."

(Related by al-Bukhari and Muslim)

154) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If one of you sneezes and has said *al-hamdu lillah* (Praise be to Allah), then say to him *yarhamuka 'llah* (May Allah have mercy on you). And if he has not said *al-hamdu lillah* (praise be to Allah), then do not say to him *yarhamuka 'llah* (May Allah have mercy on you).

(Related by Muslim)

36. On marriage

155) Abdullah ibn Masud (May Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) taught us the Sermon of Necessity:¹

"Praise be to Allah (we praise hum), and of Him we seek help and of Him we ask forgiveness, and we take refuge in Allah from the evils of ourselves and from our evil actions. He whom Allah guides there is no one to make go astray, and he whom He leads astray for him there is no guide. I bear witness that there is no god but Allah alone, He having no associate, and I bear witness that Muhammad is His servant and His Messenger. **O mankind, fear your Lord who created you from a single soul and from it created its mate and from the two of them has spread abroad a multitude of men and women. Fear Allah in whom you claim (your rights) of one another and (observe) your ties to kinship. Verily Allah is a watcher over you.** (The chapter of Women 4:1) **O you who believe, fear Allah as He should be feared and observe your duty to Him, and do not die other than Muslims.** (The Chapter of the Family of Imran 3:102) **O you who believe, fear Allah and speak words that are just and true. He will then make right your actions for you and will forgive you your sins. Whosoever obeys Allah and His Messenger, he verily has gained a great victory.** (The Chapter of the Clans 33:70-71)"

(Related by Abu Dawud, at-Tirmidhi, an-Nasai and Ibn Majah)

156) The Prophet (may the blessings and peace of Allah be upon him), when he gave good wishes to someone who was marrying, would say: "May Allah bless you and prosper you and may He join you together in goodness."

(Related by at-Tirmidhi)

157) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "If one of you were to say, when he lies with his wife: In the name of Allah; O Allah, ward off from us the devil, and ward off the devil from what You bless us with, and it is decreed that they have a child, then the devil will never harm him."

(Related by al-Bukhari and Muslim)

Footnote:

1. The Sermon of Necessity is given here as applicable to marriage ceremonies, maybe as a prelude to other relevant words.

37. On giving birth

158) Abu Rafi (May Allah be pleased with him) said: I saw the Messenger of Allah (may the blessings and peace of Allah be upon him) murmur the call to prayer in the ear of al-Hasan ibn Ali when Fatimah had given birth to him.

(Related by at-Tirmidhi)

159) A'ishah (may Allah be pleased with her) said: The Messenger of Allah (may the blessings and peace of Allah be upon him), when children were brought to him, would invoke blessings on them and would soften dates and move them round in their mouths.

(Related by Muslim and Abu Dawud)

160) On the authority of Amr ibn Shuayb, from his father from his grandfather, from the Prophet (may the blessings and peace of Allah be upon him) that he ordered the newborn baby to be given a name on his seventh day, and that he should be cleaned, and that a sacrifice should be made.

(Related by at-Tirmidhi)

161) The Prophet (may the blessings and peace of Allah be upon him) named his son Ibrahim, and Ibrahim ibn Abi Musa and Abdullah ibn Abi Talhah and al-Mundhir ibn Abi Usayd (were given names) shortly after being born.

(Related by al-Bukhari and Muslim)

162) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "Of yours names the most loved of Allah are Abdullah and Abdurrahman."

(Related by Muslim)

163) The Prophet (may the blessings and peace of Allah be upon him) changed objectionable names to pleasant ones. Thus Zaynab (a type of pleasant-smelling tree) used to be called Barrah (Righteous). It was said: she praises herself (by being so named). Also, he dislike it being said: He went out from being at Barrah's house, and therefore he renamed her Zaynab. He said to a man: "What's your name?" He said: Hazn (Rough). He said: "No, you're Sahl (Amenable)." And he changed the name of Asiyah (Disobedient) and named her Jamilah (Beautiful). He said to a man: "What's your name?" He said: Asram (leafless). He said: "No, you are Zurah (Flourishing)." And he named the land called Afrah (Dusty) khadirah (Green).

(Related by Abu Dawud and at-Tabarani)

38. On the crowing of roosters, the braying of donkeys and the barking of dogs

164) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "If you hear the braying of donkeys, then say: I take refuge in Allah from the devil, for they have seen a devil. And if you hear the crowing of roosters, ask of Allah His favour, for they have seen an angel."

(Related by al-Bukhari and Muslim)

165) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "If you hear the barking of dogs and the braying of donkeys at night, say: I take my refuge in Allah from them, for they see what you do not see."

(Related by Abu Dawud)

39. When in a gathering

166) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "No one has sat in a gathering where there has been much clamorous and idle talk, and before rising from the gathering of his, says: I glorify You, O Allah, and I praise You, and I bear witness that there is no god but You; I ask forgiveness of You and I seek repentance of You - without Allah pardoning pardoning him (such errors as he committed) in that gathering of his."

(Related by at-Tirmidhi, Ibn Hibban and al-Hakim)

167) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "No people rise from a gathering in which they have not mentioned Allah Almighty, without having risen as from something like the carcass of a donkey. It was for them a distressing gathering."

(Related by Abu Dawud and al-Hakim)

168) On the authority of the son of Umar (may Allah be pleased with them both) who said: Seldom would the Messenger of Allah (may the blessings and peace of Allah be upon him) rise from a gathering until he had said these invocations for his Companions: "O Allah, decree for us such fear of You by which You will prevent us from sinning against You and such obedience to You by which You will make us attain Your Paradise, and such certainly

(about You) by which You will ease for us the misfortune of the world. O Allah, let us have the benefit of our hearing, our sight and our strength for so long as You give us life, and make it the heir to us,¹ and let us have our retaliation against those who have oppressed us, and give us victory over those who have shown us enmity. Let not any misfortune (that comes to us) be in our religion and let not this world be our chief concern or the utmost attainment of our learning, and let not those who do not have pity on us be given mastery over us."

(Related by at-Tirmidhi, Ibn as-Sunni and al-Hakim)

Footnote:

1. i.e. allow us to enjoy our senses intact to the end of our time.

40. On anger

Allah Almighty has said: "And if a whisper from the devil reach you, then seek refuge in Allah. He is the Healer, the Knower."(The Chapter of Fussilat 41:36)

169) Sulayman ibn Surad said: I was sitting with the Messenger of Allah (may the blessings and peace of Allah be upon him) when two men began insulting each other. One of them was red in the face and his jugular veins had swelled up. The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "I know of some words which, if he were to say them, the state he finds himself in would go from him. Were he to say: I take my refuge in Allah from the accursed devil, the state he finds himself in would go from him."

(Related by al-Bukhari and Muslim)

41. On seeing people afflicted with misfortune

170) On the authority of Prophet (may the blessings and peace of Allah be upon him),who said: "He who has seen someone afflicted with misfortune and who says: Thanks be to Allah who has protected me against that with which you are afflicted and who has favoured me over many of those He has created, will not be afflicted by that misfortune"

(Related by at-Tirmidhi)

42. On entering the market

171) The Messenger of Allah (may the blessings and peace of Allah be upon him) said: "He who enters the market and says: There is no god but Allah alone, He having no associate, to Him is the dominion and to Him the praise, He brings life and He brings death, for He is alive and does not die; in His hand is goodness, and He is Omnipotent, Allah will write for him a thousand thousand good deeds and will erase from him a thousand thousand bad deeds, and He will raise him up a thousand thousand degrees."

(Related by at-Tirmidhi, al-Hakim and Ibn as-Sunni)

43. If an animal one is riding stumbles

172) On the authority of the man who said: I was riding behind¹ the Prophet (may the blessings and peace of Allah be upon him) when his mount stumbled. I said; May the devil stumble! He said: "Do not say: May the devil stumble! for if you say that he becomes as grand as a house, saying (to himself): It was because of my power. Rather say: In the name of Allah, for if you say this he is so demeaned that he becomes like a fly."

(Related by Abu Dawud, an-Nasa'I, Ibn as-Sunni and Ahmed)

Footnote:

1. i.e. on the same mount.

44. On him who has been given a present and for whom an invocation has been said

173) On the authority of A'ishah (may Allah be pleased with her), who said: A sheep was given us a present to the Messenger of Allah (may the blessings and peace of Allah be upon him). He said: "Divide it up (and distribute it)." On the maidservant returning, A'ishah said: What did they say? The maidservant said: They said: May Allah bless you, at which A'ishah said: And may Allah bless them. We reply to them with the same words they have spoken, and our reward remains for us.

(Related by Ibn as-Sunni)

45. On Someone from whom something harmful is removed

174) On the authority of Umar (may Allah be pleased with him) that he removed something (harmful) from a man's beard or from his head. The man said: May Allah avert evil from you, to which Umar (may Allah be pleased with him) said: Allah has averted evil from us ever since we embraced Islam. But if something (harmful) is taken from you, then say: May your hands receive goodness.

(Related by Ibn as-Sunni)

46. On seeing the first fruits

175) Abu Hurayrah (may Allah be pleased with him) said: When the people saw the first of the fruit, they would bring it to the Messenger of Allah (may the blessings and peace of Allah be upon him). Then the Messenger of Allah (may the blessings and peace of Allah be upon him) would say: "O Allah, bless us in our produce and bless us in our city, and bless us in our Sa,¹ and bless us in our Mudd,"¹ then he would give it to the youngest person present.

(Related by Muslim)

Footnote:

1. Measurements for grain. The Prophet is saying an invocation for a good harvest.

47. On something that pleases one and against which one fears the evil eye

Allah the Almighty has said: "If only, when you entered the garden, you had said: That which Allah wills (will come to pass). There is no strength save in Allah." (The Chapter of the Cave 18:39)

176) The Prophet (may the blessings and peace of Allah be upon him) said: "The evil eye is real, and if there were to be something that overrides fate, the evil eye would do so."

(Related by Muslim and Ahmad)

177) On the authority of the Prophet (may the blessings and peace of Allah be upon him), who said: "If one of you has seen something about himself or his possessions which is pleasing to him let him ask Allah to bless it, for the evil eye is real."

(Related by Ibn as-Sunni, Ahmad and al-Hakim)

178) Abu Said (may Allah be pleased with him) said: The Messenger of Allah (may the blessings and peace of Allah be upon him) used to seek refuge in Allah from the djinn and from the evil eye of man until the two Muawwidhahs¹ were revealed. Once they were revealed he used them to the exclusion of anything else.

(Related by at-Tirmidhi, an-Nasai and Ibn Majah)

Footnote:

1. Chapter 113 and 114 of the Quran.

48. On good and bad omens

179) On the authority of Aishah (may Allah be pleased with her), who said: The Messenger of Allah (may the blessings and peace of Allah be upon him) used to be pleased by good omens. (Related by Ibn Hibban and Ahmad) And in another Hadith the Prophet (may the blessings and peace of Allah be upon him) was asked: And what is a good omen? He said: "A good¹ word that a man hears."

(Related by al-Bukhari and Muslim)

180) He (may the blessings and peace of Allah be upon him) said: "I saw in my dream as though I were in the house of Uqbah ibn Rafi and we were brought some of Ibn Tab's fresh dates. I thus interpreted it as a lofty position for us in this world and a good outcome religion had prospered."²

(Related by Muslim)

181) As for bad omens, Muawiyah ibn'l-Hakam (may Allah be pleased with him) said: I said: O Messenger of Allah, there are some of us who draw evil omens (from certain things). He said: "That is something you find in your hearts, so let it not turn you away."³

(Related by Muslim)

Footnote:

1. i.e, auspicious.
2. The interpretation lies in the meaning of the root letters of the words Rafi and Tab.
3. i.e. from what you propose doing.

(Completed by the Grace of Allah)